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


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Okami Islands

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The **Okami Islands** (*Tuyotukian*: オオカミの島, *Ōkami no shima*, meaning: *the Wolf Islands*), also known as **The Frozen Islands** by the people of the [Asatta Peninsula](#) (Assatian: 얼어붙은 군도, *Eol-eobut-eun gundo*), or the **Horokey Islands** (Okamese: Horokey repunmosiri, meaning: The Wolf Island/Islands) by their original inhabitants, the Okamese, constitute a group of islands in the [Far East](#) region, located to the north of the [Tuyotuki Islands](#) in the Sea of Winds.

Okami Islands



Okami Islands Flag

General information

Variation(s)	Frozen Islands Horokey Islands
Status	Tribal Confederacy
Ruler	Okamese High Elder Council

Societal information

Official Language	Okamese Language
Demonym	Okamese(by foreigners) Porokeupos (as they call themselves)
Religion	Horokey

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
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History

Prehistory and ancient times

The history of the Okami Islands stretches back millennia, shrouded in a veil of legend and myth. According to oral traditions, all of the Okami islands were once a frigid wasteland, inhabited by ice giants and elusive spirits, that the Okamese would name as *kamuis*, with the rest of the world surrounded by fog. Then, a

celestial wolf, Horokeu, along with his wolf pack, descended from the heavens, bringing warmth and life to the islands and dispelling the fog from the rest of the globe. It was from this newfound warmth and life that humans emerged, described as being "like newborns," whom he and his pack adopted as they were from his kin, protecting them, and teaching them hunting, fishing, and survival skills.

Arrival of the korpokkurs to the Okami Islands 🗡️

Before the Okamese arrived, the Okami Islands were inhabited by the korpokkurs, diminutive and resourceful, dwarf-like humanoids (it is unclear if they were dwarfs or not). They had been displaced from the Tuyotuki Islands by other prehuman colonizers when the korpokkurs attempted to colonize the archipelago. Finding refuge in the harsh but mineral resource-rich Okami Islands, the korpokkurs adapted to the challenging environment, developing unique hunting, mining, and fishing techniques. They built settlements nestled amidst the geothermal vents for warmth, and their society was egalitarian, emphasizing community and cooperation.

Arrival of the Okamese on the islands 🗡️

But archaeological evidence suggests the Okamese arrived around 130 BR, one hundred years after the [First Conjunction of Spheres](#), to the islands. Likely, as theorized with their southern neighbors, the Tuyotukians when they invaded what is now known as the Tuyotuki Islands, Okamese people migrated from the continent, though the reasons are unknown, probably driven by climate change or resource scarcity. They adapted to the harsh environment, developing unique tools and cultural practices. Early settlements were clustered along the coasts, relying mainly on fishing for survival. Art from this period depicts stylized animals and celestial bodies, hinting that early Okamese spiritual beliefs were influenced by shamanistic practices or their equivalent in the islands back then.

Archaeological evidence also suggests that the korpokkurs interacted with the early Okamese settlers, leaving behind cultural influences (such as the alphabet used by the Okamese) and possibly even intermingling with the newcomers, which could explain the Okamese men's ability to grow extensive and deep beards compared to other human groups in the Far East.

However, if there was peace at one point, it did not last long. As the Okamese, with their larger size, outcompeted the korpokkurs for resources, tensions rose, leading to skirmishes and conflicts. Eventually, the korpokkurs were forced to retreat to the more remote and inhospitable parts of the islands, where they continued to live in isolation.

Time as a vassal state of the Tuyotuki Islands 🗡️

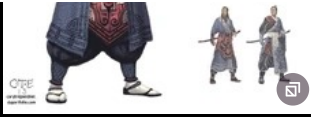
In the 10th century AR, the Tuyotukian Empire, driven by its burgeoning naval strength, aimed to conquer the Okami Islands. The war was tough, but despite years of resistance, the Okamese eventually succumbed to Tuyotukian rule in 987 AR. Under an agreement between the Tuyotukian Emperor and the Okamese High Elder Council, the islands became a vassal state, offering tribute and military support in exchange for relative autonomy.

During this period, there was a notable increase in trade and cultural exchange between the two groups. Some Okamese embraced Tuyotukian customs and language, fostering a dynamic blend of traditions.

The pragmatic High Elder Council, recognizing an opportunity amid the challenges, saw vassalage as a shield against further aggression and a gateway to Tuyotukian markets. This decision boosted trade and revitalized the war-torn



Okamese economy. Tuyotukian merchants brought advanced technologies such as fishing nets and shipbuilding techniques, transforming Okamese ports. The once weathered fishing and trading boats now shared the waters with sleek Tuyotukian vessels.



A Okamese warrior from that era, heavily influenced by Tuyotukian customs as it is reflected in his lack of beard and his hairstyle

The benefits of trade under Tuyotukian rule were evident. Exotic spices from [Melukka](#), and advanced weaponry flowed into Okamese ports, enriching merchants and giving rise to a new class of traders and warriors. Tuyotukian engineers, captivated by the islands' geothermal vents, collaborated on innovative heating systems, improving living conditions in various settlements.

However, these advantages were not without their costs. Tuyotukian taxes were burdensome, straining already challenging livelihoods. The Okamese High Elder Council was perceived by many as puppets and struggled to maintain authority, creating sparks of rebellion here and there. Cultural clashes intensified, with traditional Okamese beliefs conflicting with Tuyotukian religious practices, creating a simmering tension beneath the surface of the seemingly flourishing relationship.

13th - 15th century 🗡️

The 13th century marked a period of both turbulence and resilience for the Okami Islands. The grip of the Tuyotukians tightened, leading to increased taxes and cultural assimilation efforts. More rebellions flared, fueled by the yearning for independence and the preservation of Okamese traditions. Yet, amidst the struggles, a unique cultural identity blossomed.

Skilled artisans incorporated Tuyotukian techniques into their craft, creating stunning works that blended the elegance of the south with the rugged spirit of the north. Trade flourished, with Okamese merchants venturing further than ever before, reaching distant lands such as Asatta or Kvenland.



A Okamese merchant from the southern islands

This era also witnessed the rise of prominent figures like the poet-warrior Ekashiba. During the decline of the first Tuyotukian Empire in the 13th century, Ekashiba played a pivotal role in leading the Okami Islands to independence. His tales of valor and defiance against Tuyotukian rule became enshrined in Okamese folklore after his death.

Also from the end of the 13th century until the beginning of the 15th, the Tuyotukians made occasional efforts to regain their former vassal state. Nevertheless, all the advances they had brought to the northern islands were used by the Okamese against them, ensuring their complete independence from their southern neighbors.

15th / 16th century - Far Future 🗡️

For a long time, the Okami Islands did not have witchers to deal with the monsters present there, beyond the occasional Dragon Witcher who used to show up fulfilling his role of protector with Tuyotukian diplomats or merchants who went to the northern islands.

It would not be until the middle of the 15th century, approximately in the 1450s, almost 100 years after the Second Conjunction of Spheres affected the world and brought another influx of monsters, which would complicate the already hard life

of the Okamese, that things would change. When the [School of the Crane](#) Witcheress [Halsey "The Basan"](#), better known as Bo, inspired by the travels of her [adoptive father](#), and above all, by the winter that he spent on the school-ship of the extinct [School of the Owl](#), in addition to the stories of her [adoptive mother](#) of the caravan of the extinct [School of the Cat](#), adding Bo, her own experiences as a Crane Witcheress protecting humans and non-humans from the threats of the sea and the sky, and wanting to discover, despite the cost, her true origins, that she would undertake a journey to the [Far East](#), eventually reaching the Okami Islands, where, after seeing the struggles of the local population with the new influx of monsters, she would decide to found another mobile witcher school, on a school-ship, thus giving rise to the School of the Basan. Which would be responsible for protecting the Okamese, mainly, from the aquatic and terrestrial threats they might find in their land.

Such would be the influence that Bo (and her school) would leave on the Okamese, that eventually, one of Bo's students (and adopted sons) would become Okikurmi, with his exploits making him a folklore hero among the Okamese. And Bo, after her death at the hands of an amemasu in the mid 16th century, similar to her adoptive parents who would be sanctified in [Fabiola](#), would be deified by the Okamese, being known as Isosange Mat (*meaning: Bringing-down-game Woman, since it finished the game of Okamese people being the prey of monsters*) becoming over the centuries, the Okamese goddess of the hunt, depicted as a woman with long hair who wields a crossbow and two swords, and who often carries a child on her back (probably one of the many orphans that she saved during her life and transformed into a Basan Witcher), marking a significant change in the religion of the islands.

Geography and climate

The Okami Islands are a harsh and unforgiving land with a mostly subarctic climate, characterized by long, cold winters and short, cool summers. Only the southern islands, close to the Tuyotukian archipelago, experience a milder climate. The islands are predominantly mountainous, featuring rugged coastlines and deep valleys. Vegetation is sparse, comprising mainly tundra, taiga, and boreal forests. However, pockets of geothermal activity create oases of warmth and life in the otherwise frozen landscape.

Physical map of the Okami Islands

These islands are home to a unique variety of wildlife, including polar bears, arctic foxes, reindeer, and whales. The waters surrounding the islands teem with fish, serving as a vital source of food for the Okamese people.

Culture and people

Physically, the Okamese, or as they refer to themselves, the Porokeupos, meaning "*Sons of the Great Wolf*," exhibit a strikingly homogeneous appearance compared to the Tuyotukians. Like other people in the Far East, they possess distinctive slanted eyes, one of the few characteristics that connects them to their regional counterparts. Okamese men, notably taller than their Tuyotukian counterparts, showcase the ability to grow dense facial hair and abundant body hair, reminiscent of [Nordlings](#) or [Offeris](#) men. Predominantly, their hair is a rich shade of dark brown, complemented by brown eyes. Okamese women, on the other hand, have a more robust build than Tuyotukian women, with prominent busts and wide hips. Their hair is usually jet black, thick, and straight. Their eyes are a deep dark brown, almost black, and their facial features are more angular than those of Tuyotukian women.

They are a proud and hardy people, shaped by the unforgiving landscape of their homeland. Known for their direct speech, strong work ethic, and deep connection to their ancestors. Storytelling plays a vital role in their culture, with myths and legends passed down through generations, keeping the memory of their struggles and triumphs alive. Family and community are paramount, and individuals are expected to contribute to the collective good. Their attire reflects their practicality and connection to nature, often incorporating furs and leathers in muted tones that blend with the islands' environment. Despite the harshness of their lives, the Okamese possess a rich artistic tradition, expressed in intricate wood carvings, vibrant tapestries, and music played on instruments crafted from bone and driftwood. Their songs and stories echo with themes of survival, resilience, and the enduring spirit of their people.

Never shaving after 25 years old, men have full beards and mustaches; this is most notable among the elders. The size of the beard usually indicates the experience of the individual. Men and women alike cut their hair level with the shoulders at the sides of the head, trimmed semi-circularly behind. In the case of women, they get tattoos called *anchi-piri*, in their mouths, forearms, and sometimes other body parts, which symbolize different things, such as fertility, wisdom, and familial connections. The mouth tattoos start at a young age with a small spot on the upper lip, gradually increasing in size as one ages. The soot deposited on a pot hung over a fire of birch bark is used for the rich, dark color of these tattoos. The fertility aspect of the tattoos is particularly significant, symbolizing a woman's connection to the cycles of nature and the continuity of the Okamese people. It is believed that these markings bring blessings for a fruitful and harmonious family life. The process of receiving a fertility tattoo is accompanied by rituals and ceremonies that celebrate womanhood and the potential for new life.

Traditional Okamese dress consists of a robe spun from the inner bark of the elm tree, called *attusi* or *attush*. Various styles are crafted, which generally consist of a simple short robe with straight sleeves, folded around the body and tied with a band around the waist. The sleeves end at the wrist or forearm, and the length typically reaches the calves. Intricate patterns and symbols are woven into the fabric, reflecting the wearer's personal identity, with certain motifs indicating aspects such as marital status, age, and achievements.

Like Nordlings, they have various types of marriage; however, these are not linked to any deity. A child is traditionally promised in marriage by arrangement between their parents and the parents of their betrothed, or by a go-between. When the betrothed reach a marriageable age, they are told who their spouse is to be. There are also traditional marriages based on the mutual consent of both sexes. In some areas, when a daughter reaches a marriageable age, her parents allow her to live in a small room called a *tunpu*, annexed to the southern wall of the house. The parents choose her husband from the men who visit her.

Architecture 🏡

Okamese architecture is not only functional but also well-adapted to the harsh environment of the region. Traditionally, dwellings were constructed using wood and stone, featuring elements like slanted roofs designed to withstand heavy snowfall, along with geothermal vents for heating purposes. Public buildings, including longhouses and community centers, were often adorned with ornate carvings and paintings that depicted stories of Horokeu and other legendary figures. In coastal regions, stilted houses rise above the water, offering protection from rising tides and storms.

However, following their time as a vassal state, Tuyotukian influences have blended with traditional styles, leading to a more diverse architectural landscape.

Art 🎨

Okamese art is characterized by its use of bold colors, geometric shapes, and stylized figures. Animals, particularly wolves and bears, are prominent motifs, symbolizing strength and resilience. Art serves not only as decoration but also as a means of storytelling and spiritual expression. Traditional Okamese art forms include wood carving, mask-making, and textile weaving.

Calendar 🦊

Originally, the Okamese used a solar calendar, but due to their time as vassal state of the Tuyotukian Empire, they eventually adopted the Tuyotukian lunar calendar, modifying it to align with their customs. After gaining independence, they did not revert to their original calendar but instead integrated it with the Tuyotukian calendar, creating a solar-lunar hybrid calendar.

Currency 🦊

The harsh environment and limited resources of the Okami Islands necessitate a pragmatic approach to currency. The primary form of exchange is wampum, crafted from the iridescent shells of mollusks found along the coasts. Wampum comes in various shapes and sizes, with value determined by rarity, size, and craftsmanship. Larger, intricately carved pieces are prized possessions, serving as both currency and status symbols.

Barter also plays a significant role, particularly in inland settlements where wampum is less readily available. Furs, pelts, tools, and other necessities are traded directly, fostering a strong sense of community interdependence. Trade with outsiders often involves bartering for more exotic goods or utilizing ingots made from locally mined metals like iron and copper.

Education 🦊

Education in the Okami Islands is primarily informal and community-driven, passed down through generations via storytelling, practical demonstrations, and apprenticeship programs. Elders play a crucial role, teaching children about hunting, fishing, survival skills, and the rich history and traditions of their people.

Formal education exists in larger settlements, often housed in longhouses or community centers. Shiks (the Okamese equivalent of shamans, mages and druids) instruct in the Okamese language, religion, and cultural practices. Some knowledge of Tuyotukian language and customs is also taught, particularly in coastal areas with more frequent trade interactions.

Religion 🦊

The religion of the Okami Islands revolves around Horokeu, the wolf god. Legend recounts his welcoming embrace extended to the first Okamese people, considering them akin to his kin, and imparting essential knowledge for them to thrive amidst the challenges of the islands upon their apparition in the world. Consequently, the wolf, and wolf-dog hybrids, who often accompany Okamese people, hold a revered status as sacred animals in the Okami Islands. Additionally, reverence extends not only to Horokeu but also to the other members of his pack who played vital roles in guiding and protecting the first Okamese. This reverence is reflected in the naming of the islands in Okamese, with the islands being called the Horokeu Islands, honoring the wolf deity, and each island itself named in honor of the different members of his pack.

Structure of the society 🦊

Traditionally, Okamese society was structured around close-knit communities led by elders. Family plays a central role in Okamese life, with strong emphasis on kinship and respect for elders.

However, the dynamics of Okamese society underwent a significant transformation during the Tuyotukian rule. The Tuyotukian-appointed governor

assumed ultimate authority, bolstered by a formidable military force and a cadre of Okamese bureaucrats. This marked a departure from the traditional leadership of elders, as their influence within communities diminished.

Under Tuyotukian rule, the once homogenous social structure saw the emergence of a warrior class and a burgeoning merchant class. This diversification further stratified Okamese society, creating layers that extended beyond the traditional community framework. The power dynamics shifted, and the elders, while still influential, had to contend with the growing authority of the Tuyotukian-appointed governance, the military, and the emerging social classes.

Remarkably, these changes persisted even after the Okami Islands gained independence. The stratification endured, with a lasting legacy of a multifaceted social hierarchy. But despite these changes, the Okamese people retained their strong sense of community and cultural identity.

Government 🦊

The Okami Islands operate as a tribal confederacy, wherein each island maintains a significant degree of autonomy. The High Council of Elders functions as the central authority, responsible for making decisions on matters that impact all the islands, such as defense, trade agreements, and major conflicts. Despite this overarching governance, individual islands possess their own local councils, and each settlement is equipped with its own council to manage internal affairs. This decentralized system allows for flexibility and adaptability while fostering unity in the face of external threats.

When a situation arises that affects all the islands, a representative elder from each settlement is dispatched to the island council. Subsequently, an elder from this island council is then sent to the High Council of Elders. Regular meetings are held by the High Council to discuss crucial issues, make decisions, and settle disputes. In times of war or crisis, the council has the authority to elect a temporary war chief to lead military defense efforts.

National Emblems 🦊

The Okami Islands have several national emblems, each reflecting different aspects of their identity:

- **The Howling Wolf:** This symbol represents Horokeu, the wolf god and legendary protector of the Okamese people. It appears on flags, armor, weapons and carvings.
- **The Carving Wolf:** This emblem depicts a wolf standing tall on its hind legs, howling towards the heavens. It symbolizes the strength, resilience, and independence of the Okamese people. It is often used on official documents and seals.
- **The Wolf's Paw:** This emblem features a stylized wolf paw print. It represents unity and community, reminding the Okamese people that they are stronger together. It is commonly found on clothing, jewelry, and household items.

Non - humans 🦊

Apart from the isolationist korpokkurs, other non-human populations are present on the islands. For example, there exists a subspecies of the Nordling [aguarda](#), distinct from the Tuyotukian kitsune, the chironnup, a type of antherion, has the appearance of an arctic fox as its base form. Additionally, there is a population of an intelligent ogroid-like creature (it is unclear if they are ogroids or not) called poro by the Okamese, which means "*big*" in their language. From time to time, populations of wozous have made the harsh islands their base of operations for raiding the neighboring Tuyotuki Islands.

Mages and clergy 🦊

The shiks as already mentioned serve as the Okamese equivalent of shamans, mages and druids. Shiks preside over ceremonies, interpret omens, and guide individuals on spiritual journeys. Additionally, they possess magical abilities, using them to heal the sick, assist in the hunt, and defend the population and occasionally traders against the monsters of the islands. Organized clergy, in the traditional sense, don't exist in Okamese society. Religious practices focus on honoring Horokeu and his pack through offerings, festivals, and storytelling rather than worshipping them in temples.

Weapon laws

Weapon laws vary slightly between islands, but generally reflect the pragmatic nature of the Okamese. Basic tools like hunting knives and axes are considered everyday necessities and require no permit. Owning swords, spears, and other more potent weapons requires a license issued by the local council. This license is typically granted to hunters, soldiers, and individuals deemed responsible by their communities. Public displays of weapons are frowned upon, and carrying a drawn weapon outside one's property without justification is illegal. Penalties for violating these laws range from fines and confiscation to imprisonment and even exile, depending on the severity of the offense.

Forms of discrimination

While the Okami Islands value unity, subtle discrimination based on island origin exists. Historical rivalries and prejudices simmer beneath the surface, manifesting in biased trade practices, social exclusion, or reluctance to marry individuals from other islands. This discrimination is more pronounced among older generations and gradually waning as younger Okamese embrace a more unified identity.

Women's rights and sexual minorities

Okamese women hold significant roles in society, contributing to hunting, fishing, domestic duties, and sometimes trade. However, cultural norms limit their participation in leadership positions and decision-making processes, particularly at the island council level. Opportunities for advancement exist, especially in trade, but societal expectations often confine women to traditional roles. Same-sex relationships are not explicitly condemned, but acceptance varies greatly depending on individual communities and families. Some islands are more tolerant than others, while some may view such relationships with disapproval.

Economy

Due to the harshness of their lands, a significant portion of their economy relies on mining, hunting, fishing, and the trading with relative close nations and regions. They are adept sailors, venturing as far north as the coasts of [Kvenland](#) and as far west as the Asatta Peninsula.

The islands closer to the Tuyotuki archipelago, where winters are comparatively milder, also support some agricultural activities.

While their influence in the east is minimal, their diplomacy, akin to that of the distant [Zangvebar](#), heavily centers around trade and the economy. In Okamese history, notable figures include prominent traders like Asir Rera, the mother of the Assatian princess and later empress of the Tuyotuki Islands Yi Bogsung-a (or Hatsumomo in Tuyotukian history), who was a distinguished Okamese merchant.

Diplomatic relations

Despite their isolation, the Okamese maintain diplomatic ties with their Tuyotukian neighbors, primarily driven by trade and a shared interest in regional stability. However, relations can be strained by lingering resentment over past subjugation and cultural clashes. The Okamese also cautiously engage with other Far Eastern nations, seeking allies and partners while fiercely protecting their independence. They are skilled diplomats, known for their shrewdness and pragmatism, navigating the complex web of regional politics to secure the best outcomes for their people.

Kamuis

Reports from witchers of the [School of the Dragon](#), who have journeyed to the islands as protectors during diplomatic or trade missions between the Tuyotukians and the Okamese, reveal encounters with diverse monsters present in these lands. Among them is the hoyau, a type of draconid that is a distant cousin of dragons and wyverns, a kraken-like creature known as akkorokamui, two whale-like monsters named amemasu and repun respectively, a vampire variant known as kenas-unarpe, a distant cousin of griffins called huri, and a [kappa](#) variant known as mintuci, along with others whose names and probable classifications are unknown.

Much like the monsters found on the Tuyotuki islands, those inhabiting the Okami Islands are distinctive, and the Okamese label them as kamui, a term originally, as already mentioned, used to denote spirits in the Okamese language but eventually encompassing a broader range of beings.

Language

The Okamese speak a language entirely different from that of the Tuyotukians. However, due to their shared history, the language of the Tuyotuki Islands can be heard in the Okami Islands, especially along the coast. Some words in the Okamese language are borrowed from Tuyotukian. Another notable difference is the alphabet. Due to the more than probably, significant influence the korpokkurs had on the human population, the Okamese use an alphabet based on pure ideograms instead of the logogram-based alphabet used by the Tuyotukians, as well Assatians, and [Biathinians](#).

Notable locations

Islands

- Fure: This island is known for its geothermal activity, home to natural hot springs and geysers that provide warmth and healing properties. It's also a sacred site for many Okamese, believed to be a gateway to the spirit world.
- Hebera: The northernmost island of the Okami archipelago. Its windswept plains and snow-capped peaks offer a stark contrast to the geothermal wonders found on other islands.
- Horokeu: The largest and most populous island, Horokeu is the seat of the High Council of Elders and home to the bustling port city of Kotan. This island it also believed to be the place where Horokeu first descended from the heavens.
- Kem: The island with most volcanic activity of the archipelago, is evident in its landscapes, stained crimson by volcanic soil and perpetually painted with smoke and ash from spewing mountains.
- Kongane: This island is rich in mineral deposits, making it a vital source of income for the Okamese. However, the harsh mining conditions and frequent cave-ins have led to a high mortality rate among miners.
- Netoba: The most southern island of the Okami Islands, known for its fertile

soil and agricultural practices, contrasting the harshness of other islands.

- Nitai: Home to dense forests and abundant wildlife, Nitai is a haven for hunters and trappers.
- Nochiu: Named for "*star*" in the Okamese tongue, its a island caracterized by the unusual quantity of meteorites who fallen there.
- Notkeu: This island is known for its treacherous coastline and unpredictable storms. It is also home to a population of hardy sailors and fishermen who are experts at navigating the treacherous waters.
- Sambe: Named for "*heart*" in the Okamese language, embodies the very essence of the Okami archipelago. Its diverse landscape, and rich history make it a microcosm of the islands themselves, a beating heart that pumps life and energy throughout the chain.
- Upas: As the name suggests, Upas is known for its snowy landscapes. It is a remote island with limited human habitation, mainly utilized for hunting and gathering resources in the harsh subarctic climate.

Cities

- Kotan: The bustling port city on the island of Horokeu, Kotan is not only a center of commerce and trade but also a cultural hub where Okamese from different islands converge. The city features intricately carved buildings, reflecting a blend of traditional Okamese architecture and Tuyotukian influences.

Notable Okamese

- Ahri
- Asir Rera
- Ayai
- Ekashiba

See also

- [Tuyotuki Islands](#)

Image Credits

- Okamese Woman from the southern islands by [Risamari](#)
- Okamese sailors during a storm by [Nikkolainen](#)
- Okamese warrior by [M0AI](#)

Trivia

- The Okami Islanders are based mainly on the [Ainu](#) of the northern islands of Japan.
- Same happens with their monsters and non - humans which are mainly inspired by Ainu mythology.
- The [korpokkur](#) are the Ainu mythology equivalent of dwarves.
- Horokeu repunmosiri means Wolf Island in Ainu language.
- Asir Rera means New Wind in Ainu language.
- Notkeu means jaw in Ainu language.
- Kem means blood in Ainu language.
- Netoba means body in Ainu language.
- Sambe means heart in Ainu language.
- Nochiu means star in Ainu language.
- Upas means snow in Ainu language.
- Nitai means forest in Ainu language.
- Kongane means gold in Ainu language.
- Hebera means north in Ainu language.
- Hebashi means south in Ainu language.
- Fure means red in Ainu language.
- Shik means eye in Ainu language.

- Chironnup means fox in Ainu language.
- Words from Ainu language taken from this dictionary, you can check it, by clicking [here](#).

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